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CONDITIONS.

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RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

From the London Baptist Magazine.

BAPTIST SOCIETY FOR PROMOTING THE GOSPEL IN IRELAND.

The Ninth Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, on Friday, June 20.—The great room began to fill at six o'clock in the morning. (Breakfast was served in the Coffee room.) At seven o'clock the seats were all occupied. A few verses of a hymn were sung, and the Rev. W. Shenstone offered up prayer. The question being then put and carried,

Joseph Butterworth, Esq. M. P. on taking the chair, stated that the meeting was convened to hear the Report of the Baptist Society for promoting the Gospel in Ireland, and had never yet assembled at a crisis so important as the present. The Laws and the Government of that ill-fated country had been set at defiance by a large portion of the population. Human benevolence had, during the last year, been most liberally exerted to supply the wants, and conciliate the affections, of the lower orders in Ireland. We had, however, found, that neither human laws, nor human benevolence, could of themselves effect the happiness of that people, and bring them into social order, without the superior influence of Divine grace on their hearts.—We must, therefore, look to a higher power than mere human instruments for accomplishing the great objects we had in view. This Society, most happily provided the means which, under the blessing of God, might prove of incalculable benefit, especially to the rising generation. Education and the communication of scriptural knowledge would be the best means of promoting social order, and moral and religious improvement. The public papers had reported many particulars of the dreadful state of the south and west of Ireland; but it was too true that the actual condition of things there was much worse than had been generally known in this country.—The nightly burnings of property, destruction of cattle, and horrible murders, had now become of common occurrence. In certain districts, there was no security in country places, and the inhabitants had been driven into the towns for safety.—These awful facts respecting the conduct of the people, too powerfully proved the absence of moral and religious principle. The British nation had of late years made great exertion for the salvation of the heathen world, but surely we ought not to neglect our own countrymen, and expend all our exertions on Missions in remote quarters of the globe; we ought not to confine our labours to distant vineyards, and neglect to sow the seeds of Christianity at home, where there was so large a field, so vast a wilderness. Notwithstanding, however, the awful condition of Ireland during the past year, he believed that the Society would find much encouragement in the details of the Report, which was about to be read, amply sufficient to excite their hopes, and to stimulate their utmost exertions for the support of this excellent Institution. He should not, therefore, detain the meeting, with

any farther observations, but request the Secretary to read the Report.

The following are brief extracts.

“The very destitute circumstances of the native Irish, engaged the early attention of this Society; and it is pleasing to know that the apathy which at that time prevailed, has given place to a general concern for supplying them with the means of instruction. Many schools have been established by this, and other societies, wherein those parents who wish it, may have their children instructed in the Irish language; and thousands of copies of the scriptures in Irish have been circulated for this use.

“The sentiments of a noble Lord, the President of his Majesty's Council, upon this subject, justify the measures which have formed the chief feature of the Society's operations. In a speech at the Nineteenth Anniversary of the British and Foreign Bible Society, the Right Honourable Lord Harrowby, speaking of Ireland, said, ‘I cannot sit down without adding one word more, on a subject to which I feel it necessary to advert. From what has been stated in the Report, it is impossible for us not to feel a degree of exultation, in knowing that the word of God has been disseminated, through the instrumentality of this Society, in a nation, (which indeed ought not to be called a distinct nation, because it is a part of ourselves) and, in a language in which I should be happy to see still greater exertions made to spread the scriptures—the language of our neighbouring country, Ireland. I am satisfied if any thing can be found to allay the terrors and to heal the wounds of that unhappy country, it is the dissemination of the Gospel of Peace; and the best mode in which that Gospel can be distributed, and the most likely to overcome the prejudices of the people, is to present it to them, not in a tongue with which, from the unhappy prepossessions of many minds, they may not associate the most favourable ideas, but in their own tongue, divested of every thing that can give it any unfavourable impression.’

“The employment of persons, natives of Ireland, to read the scriptures in the Irish language, has proved a happy means for gaining access to the adult part of the population. Their partialities for every thing Irish, have thus been interested, and their prejudices against Protestant instructors shaken and overcome. Having conveyed the light of the Holy Scriptures to those who inhabit the mountains, bogs, and glens of Ireland; and furnished the cabins of those who were formerly known only by the appellation of the ‘Wild Irish,’ with pure christian instruction, (the glorious principles of the Reformation,) are circumstances that afford indeed matter for abundant thanksgivings to God. There is no instance perhaps in the history of modern missions, that will more justify the appellation of the prophet's language:—‘The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light hath sprung up.’

“The number of the Sabbath and Itinerant Irish Readers of the Scriptures is twenty-four. Some idea of the usefulness of the Sabbath Readers may be formed, from the report of the labours of five men in the county of Clare. They have read the scriptures in the Irish language in more than two hundred and fifty distinct cabins. One of them only has taught forty-seven adults to read the Irish perfectly.

“The Committee report that there are ninety-two day schools, and fourteen evening schools for adults, besides several Sunday schools. There are in Tipperary, Cork, Westmeath, Longford, and Kilkenny, eleven; in Clare and Limerick, seventeen; and in Sligo, Mayo, and Roscommon, sixty-four. The schools contain about 7500 children;

all these belong to Roman Catholic parents, excepting about 500, whose parents are Protestants.

“Mr. Wilson gives a statement of the improvement of the children in three schools, as it relates to their repeating chapters of the scriptures. Of the children examined upon the forementioned plan, more than sixty repeated ten chapters each; thirty repeated twenty chapters each; eight repeated sixty each; three upwards of one hundred each; two, one hundred and sixteen each; and one the surprising number of one hundred and twenty chapters. These last three were in the ‘Haddington School,’ supported by a gentleman in Scotland, in which there were seventy-three children present, the whole of whom are the children of Roman Catholic parents.

“The inspector of the Society's school in Erris, (situated at the north-west extremity of the Kingdom, and where the inhabitants are in a dreadful state of destitution,) says, ‘The scriptures are extensively circulated among the Roman Catholics in Erris, by means of our schools. Major B. the chief landholder has lately established a Protestant colony, by giving every Protestant a house and half an acre of land, during two lives. This measure, aided by the efforts of our Society, has already produced many beneficial changes. Several parents who are Roman Catholics, told me that they were very thankful to the charitable people in England, who were giving their children education gratis, and that they would not be prevented by either priest or monk, from sending them to the schools. I am happy to say, that one of the priests told me, he was favourable to the schools, and had given an invitation to the Rev. Mr. M'Kaag to come to his house whenever he visited the schools in Erris.’

“The Committee have placed the schools under the inspection of the Readers of the Scriptures, and the Superintendence of the Itinerant Ministers employed; all of whom have, by their vigilance and integrity, entitled themselves fully to the confidence of the Society. The schools in Connaught are under the active superintendence of the Rev. Josiah Wilson, who resides at Boyle, in the county of Roscommon, and the Rev. John M'Kaag, who lives at Ballina, in the county of Sligo. Those in the county of Clare are superintended by the Rev. Wm. Thomas, who resides in Limerick; those in the county of Cork, by the Rev. T. C. Keene, who resides in the city of Cork; and those in the middle counties are regularly visited by the Rev. S. Davis of Clonmel, and Rev. Isaac M'Carthy of Tullamore.

“Before the committee close this part of their report, they would remind the Society of advantages resulting from making the native Irish acquainted with the scriptures, as it relates to the peace and welfare of Ireland. All their agents unite in the following testimony of Mr. Wm. Moore:—‘Wherever the Scriptures are read or heard, there is loyalty; and I defy the kingdom to produce an instance from the commencement of our Society, of any person who has attended upon the reading of the Scriptures, or has read them himself, having been apprehended, or charged with any insurrectionary practices; therefore, if it were only to save great expenses to the government, let the scriptures have free course; and love to England, and loyalty to the government, will be the results.’ As a corroboration of this statement, it is gratifying to find, that the late despatches from the lord lieutenant of Ireland, respecting the convulsed state of society, mentions ‘part of the province of Connaught,’ in connexion with the province of Ulster, as being perfectly tranquil.’

CHRISTIANITY IN THE SOUTH OF INDIA.

At the last anniversary of the Church Missionary

Society, Major Mackworth, whose information respecting India was extensive, made the following remarks :

In visiting India, two years ago, it was my intention, and I was enabled to fulfil it, to pay a passing visit to every Missionary station in Southern India. In every station I found the work of God evident, though not great. The promise of what would take place, was more striking than the evidence of what had been effected. Yet I had the opportunity of tracing many proofs of great improvement among the natives, and the progress which they had made in Christian Knowledge. A few of these I will mention.

At Tranquebar, one of the most important Stations connected with this Society, I saw a native, well known to the readers of Missionary History by the name of John Devasagayam ; he came to see me with several scholars educated by himself. I passed the evening with these interesting men ; and, before we parted, at their own suggestion, we bowed our knees in prayer to Almighty God, for a continuance of the blessings which he had so liberally vouchsafed to them, and in grateful remembrance of all that their kind benefactors in England had done for them. This prayer was offered by a native Christian Indian, one of the scholars of this school.

One youth, on his leaving this school, and becoming a servant in the employ of a Christian gentleman, stood alone as an advocate of the truth as it is in Jesus ;—and, though persecuted by his family for his religion, was enabled to preach to them Christ, and was made the instrument of bringing to conversion a relative of his own. Being commissioned by him to undertake a journey, for the expense of which eight shillings were allowed him, he contented himself with spending a small sum of his own, that he might with his eight shillings purchase a Tamul Bible : in this he read, day and night, with the true zeal of a missionary. While reading to himself one day, he was visited by a poor man ; this man, after listening to three Chapters, said he would give any thing that he possessed on earth to have a Bible ; the youth asked him if he could read ? he said no, but he had a son who could ; when the boy generously gave him his dearly-bought and beloved treasure !

Another youth, from the same school, obtained a place under the Government of Madras, with a salary of 3£ 4s. per month ; but soon declined that situation, that he might take another place where he could preach the Gospel to his family, though he had there but a monthly salary of eight shillings ; but he felt the care of his kindred to be his first duty.

In the progress of my journey, I visited the long neglected Syrian church, being led thither by the report of a man whose name has been unjustly calumniated—Dr. Buchanan. I spent several weeks there, and was accompanied by one or other of the Society's missionaries, who are settled among the Syrians. I visited the whole of the Christian Churches ; and can truly declare from my own observation, that Dr. Buchanan has said but half the truth, when he spoke so highly of the Syrians of Malabar.

I was present at the first sermon preached in the Syrian tongue, by Mr. Bailey. Several of the Elders of that Church came afterward, and recapitulated the heads of the sermon ; testifying their joy at the happiness of the natives of Cotym in having the Gospel of Christ preached among them.

I afterwards visited the College, which this Society justly considers an object of great interest. With one of the young Students I was particularly pleased ; for a week we travelled together in a boat ; and I do trust, that, independently of the powers of mind which he possesses and which are very considerable, he is a truly pious youth. He is esteemed by all his fellow-collegians, and will become, I trust, with God's blessing, a faithful Minister of that ancient Church, and an instrument of recovering it from that low estate in which it has long lain.

I would also mention, that it is rare to find a more humble Christian, or one more devoted to the advancement of real religion among those placed under

his charge, than the Metropolitan of the Syrian Church. He directs his measures by the sentiments of the Missionaries of this society. Every Monday, they meet in Committee, and review, in concert, all the measures that have been adopted, and deliberate on such as may seem expedient ; in all which the Metropolitan seconds their suggestions, full of ardour and zeal ; he is as much attached to them, I firmly believe, as a father to his children.

In the progress of my journey among these interesting people, I travelled, as is here customary, by water, and was rowed by Syrian rowers up the shallows of the rivers. On one occasion, Mr. Fenn began to speak to the rowers of the Gospel of Christ—not with the authority of a teacher, but with the kindness of a friend and equal ; our progress was soon arrested ; the rowers ceased to row—listening, with fixed attention to the eloquence of a Missionary of the Gospel of Christ.

There is nothing, humanly speaking, to which success can be more attributed, than to the conduct of your Missionaries themselves. It is impossible to conceive of three Brethren more united than they are in their work. They regularly assemble together for prayer ; and, when they depart weekly to their separate labours, they receive the sacrament together, that they may, by the means appointed by God himself, draw down his blessing upon their labours.

EXTRACT

Of a letter from Elder Thomas Roberts, missionary at the Withington Station, to Elder Sugg Fort, near Port Royal, Tennessee, dated Valley Towns, June 3, 1823.

Dear Brother,
Your favour of the 9th ult. came to hand by the last mail, with the enclosed sum of 30 dols. for which, as well as for former favors, we feel thankful to you and the worthy society in your neighborhood. Things go on as usual here, viz : Great opposition from white people calling themselves Christians, and some little encouragement from the manifestation of the grace of God in the hopeful conversion of two or three of the natives.

One of them is Wasadi, a full breed, and a member of the National Council. He is totally ignorant of the English language, and what knowledge he has of divine things was communicated through the medium of an interpreter, and the portions of scripture translated into the Indian language. He appears to be an "Israelite indeed, in whom is no guile." He feels a great concern for his people, and he thinks that if they did but know about the Saviour, that all of them would believe. He was asking whether the ungodly white people ever heard the gospel ? And when he was answered that they did, he was astonished that they could continue in sin and unbelief. He is going about among his people to tell them what a precious Saviour he has found—He prays with them and for them, and persuades them to look to the lamb of God for the pardon of sin, and their acceptance with God. He says that he used to dread the thoughts of dying, but now his fears are all gone, and he feels very happy. I asked what made him feel so happy ? He said, "I am thinking all the time about Jesus Christ." When he is at home he has worship in his family regularly morning and evening—May God make him a shining light in this benighted land.

The others are young men at the school."

The above letter gave me so much pleasure that I could not refrain asking the owner the liberty of transcribing a part of it for the Monitor. I hope it may be as grateful a treat to all that see it as it proved to me. Is it possible that any christian can regret that some have expended a little of the paltry trash of the unrighteous mammon for so great a blessing as the Salvation of "two or three" souls.—B. Mon.

COLBRY MARTIN.

WORCESTER BAPTIST ASSOCIATION.

This body held its fourth anniversary the 20th and 21st inst. in the second Baptist Meetinghouse in Sutton, Mass. On Wednesday the 20th, at 10 o'clock, the Rev. Elisha Andrews, of Princeton, delivered an interesting discourse, founded on Acts viii. 35. "Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus."

This discourse was calculated to inspire feelings suited to the occasion. At the close of this sermon a collection for widows of deceased ministers was taken, amounting to about 16 dollars. The letters from the churches were read after the organization of the body. By these it appeared, the churches generally were united and prosperous ; in one, a precious revival of religion had taken place.—This was in Westborough. In this church forty had been baptized, and only forty more in the remaining churches. At 3 o'clock, P. M. the Rev. Alling Hough, who has recently become the minister of the Baptist church in West Boylston, preached to the people from Sol. Song, viii. 5—"Who is this that cometh up from the wilderness, leaning upon her beloved ?" In this discourse a view was taken of the church coming from the wilderness, which gave opportunity for many interesting remarks and reflections. In the evening there was preaching in six different places, and at 5 o'clock next morning prayer-meetings were held in the same places. These meetings it is believed were all interesting. The prayer-meeting where the writer of this communication attended was solemn and refreshing. After most of the business of the Association was completed, an adjourned meeting of the Mission and Education Society for Worcester County and vicinity auxiliary to the Baptist General Convention was held. Many interesting communications were made, particularly from Female Societies. By these it was apparent that the disposition to do good was still in existence, and producing salutary effects. From one Female Society, containing about 40 members, more than \$110 in money and clothing were received. From one female friend, in moderate circumstances, \$6 were received, the avails of her labour one hour daily for a year. The amount of money and clothing for Indian Schools paid over to the Treasurer at this time was between 400 and \$500. The whole amount of the Society's income this year cannot now be accurately stated, but it will probably be more than \$600. In the year past the Society have afforded more or less assistance to 4 promising young men, who are preparing for the ministry. This business being completed, the Rev. A. Samson, at 10 o'clock, addressed the people from Luke, xiv. 23—"And yet there is room." In this address, the preacher, with his usual good sense, opened and illustrated his subject, and with much feeling and tenderness urged it on his hearers. At about half past 1, P. M. the Rev. J. Going delivered the concluding sermon, from John, vi. 34—"Lord, evermore give us this bread." This discourse was well adapted to the occasion, and tended greatly to prepare the Lord's people for the closing solemnity. A collection was taken for the Society of more than twenty dollars. To conclude, the Lord's Supper was administered to a large number of happy brethren and sisters. This service was performed by brethren Fisher and Walker, and was deeply impressive ; God was in the midst of us ; more interesting scenes are seldom enjoyed in this world. Every eye seemed to beam forth joy, though that joy frequently discovered itself through the penitential tear. At the close of service the collection amounted to six or seven dollars more than the expense. Thus ended this refreshing season. The Association was entertained with the utmost hospitality, and the singing was performed in such a manner as affords evidence that this part of our religious worship is greatly improving. The number of churches in this body is 15 ; ordained ministers 13 ; and the whole number of communicants between thirteen and fourteen hundred. We can say, and we desire to say, that we thank God for all the good we have enjoyed while we have been associated together, and earnestly desire a continuance of His gracious blessing.—Ch. Watchman.

APPOMATOX BAPTIST ASSOCIATION.

This association held its annual meeting at Lower Falling Meeting house, Campbell County, Virginia, on the 9th, 10th, and 11th ult.

The introductory sermon was preached by the Rev. Joseph Jenkins, from Isa. xxxv. 8. The ninth Annual Report of the Board of Managers was re-

ceived, and the address of the Convention read; whereupon, a resolution was passed, giving assurance to the general board of their approbation of the measures they are pursuing, and cordially reciprocating most ardent desires for the prosperity of the Redeemer's Kingdom.—*Star*.

Instruction to West-India Negroes.—The utility of communicating Christian knowledge to the slaves in the West-India Islands, was mentioned by Sir G. H. Rose, at the late anniversary of the Wesleyan Missionary Society. There were, he said, two considerable plantations known to him, which exhibited a striking contrast. The moral state of one, where a Missionary had been employed, was greatly improved, so that the infliction of punishment was gradually diminishing. Of 250 persons, 120 men and 130 women, only ten men and women had been punished the preceding year. But on the plantation in which no Christian instruction had been given, ignorance, dishonesty, and deceit prevailed to an alarming extent. The inferior, but now Christian estate, had become more productive than the other, which still remained in a situation deserving no better name than pagan. This circumstance was mentioned, not only to show the salutary moral influence of Christianity, but also the propriety and policy of every owner of a plantation immediately laying open his estate to the labors of judicious missionaries, and the justice of his assisting in their support.—*Ch. Watchman*.

REVIVALS OF RELIGION.

COMMUNICATED.

Extract of a letter from the Rev. John Peck to a Ministering Brother in Beverly, dated Barnstable, (Hyannis,) Aug. 7, 1823.

My Dear Brother—You will rejoice with me, when I inform you that the King of Zion has favoured us (an unworthy people) with a glorious reign of grace. A revival commenced in the church, about the middle of last April. Two or three young persons appeared to be powerfully awakened, about the 10th of May. One was hopefully brought into gospel liberty on the 15th. Since that period the work has prevailed powerfully. About seventy of our congregation have professed to find Christ precious. The subjects of this work are of different ages, from 10 to 69 years, but mostly from 17 to 26. I have heard a relation of the experience of 43, and, with few exceptions, they have been very satisfactory. Several of them were extraordinary. We have had meetings nearly every day or evening, or both, for fifty days. It would perhaps be incorrect to say that nothing like disorder or impropriety has ever appeared in our meetings, but they have generally been attended with good order and great solemnity. It is peculiarly animating to hear these young converts exhort and sing and pray, while we are thinking that there is joy in heaven over every sinner that repenteth. But we rejoice with trembling. We begin to fear that the work is on the decline with us, while it is extending into other societies east and west. But we yet discover new instances of awakened or hopeful conversion almost daily. I cannot now give you further particulars, some of which would be interesting to you. You will surely rejoice with us, and pray for us.—*Chr. Watchman*.

From the Columbian Star.

A correspondent, in Raleigh, N. C. writes, that, during the past year, there has been a precious work of grace in Liberty, Wake County. Forty have been added to the Baptist church; and though the work seems nearly to have subsided, several are still under serious conviction.

For the Henzibah church also, the Lord has done great things. The good work commenced about two years since, at the meeting of the Raleigh Association in that place. It still continues, and the heavenly flame seems to be spreading into the region round about. The whole number baptized and united to this church during the present revival is 182.

The church at Cross Roads, Wake Co. has shared more largely of the good Spirit. Sinners have been made to cry for mercy, and large numbers have

found it in the blood of a Saviour. "By grace are ye saved." Seventy have already been baptized and added to the church.

Such intelligence as this, though it may excite the sneers of the infidel, the derision of the Antinomian, and the anger of the worldling, is nevertheless pleasing to the philanthropist and the Christian.

The Lord has been for a few weeks past pouring out his Spirit upon the little Presbyterian church in Perth Amboy N. J. and has rejoiced the hearts of his people, by bringing into his kingdom, as they humbly hope, fifteen or sixteen, who, till now, have been without hope and without God in the world.

Several are still inquiring the way to Zion. At the last communion thirteen were added, of whom nine were the fruits of the revival. One of this little number has lately resigned her spirit into the hands of her Redeemer, with a bright hope of heaven. The work has been confined to those of 18 years old and upwards—but has not reached any aged.

A letter from the Baptist clergyman of Fredonia to the Secretary of the New-York Baptist Missionary Society, states, that there is increasing attention to religion in that place: twenty five persons have been added to the church within a few months.

In different parts of South Carolina, the Spirit of God seems to have awakened men to a serious concern for the interests of their souls. To the Christian, no information can be more cheering. When souls are converted, Satan loses influence, and the kingdom of Christ receives accession.

MISCELLANEOUS.

INQUIRY INTO THE CAUSE OF ANIMAL LIFE.—By Dr. Rush.

The different religions of the world, by the activity which they excite in the mind, have a very sensible influence upon human life.—Atheism is the worst of sedatives to the understanding and passions. It is the abstraction of thought from the most sublime, and of love from the most perfect of all possible objects.—Man is as naturally a religious, as he is a social and domestic animal; and the same violence is done to his mental faculties, by robbing him of a belief in God, that is done by dooming him to live in a cell, deprived of the objects and pleasures of social and domestic life. The necessary and immutable connexion between the texture of the human mind, and the worship of an object of some kind, has lately been demonstrated by the Atheists of Europe, who, after rejecting the true God, have instituted the worship of nature, of fortune, and of human reason; and, in some instances, with ceremonies of the most expensive and splendid kind. Religions are friendly to animal life, in proportion as they elevate the understanding, and act upon the passions of hope and love. It will readily occur to you, that Christianity, when believed and obeyed, according to its original consistency with itself, and with the divine attributes, is more calculated to produce those effects, than any other religion in the world. Such is the salutary operation of its doctrines and precepts upon the health and life, that if its divine authority rested upon no other argument, this alone would be sufficient to recommend it to our belief. How long mankind may continue to prefer substituted pursuits and pleasures to this invigorating stimulus, is uncertain; but the time we are assured will come, when the understanding shall be elevated from its present inferior objects, and the excited passions be reduced to their original order. This change in the mind of man, I believe, will be effected only by the influence of the Christian religion, after all the efforts of human reason to effect it by means of civilization, philosophy, liberty, and government, have been exhausted to no purposes.

COMMUNICATED.

The most powerful weapon against Infidelity.

When the light of science illumines society, and the laws of universal nature are investigated, and the abstruse regions of philosophy explored; we would be apt to think the dark cloud of infidelity must retire from the atmosphere of reason. But experience has taught a different lesson. It has

taught us, that the greatest pretenders to reason, and the most learned philosophers have in some instances been the most violent opposers to the religion of Christ; and that the age distinguished by the highest degrees of refinement, and the most profound human knowledge, has abounded with deistical and infidel principles. Therefore this truth, "that the world by wisdom knows not God," is indelibly engraven on the signet of experience. Let us attend to this inquiry: What weapon can be used, that will crush this Babel of human folly, and prove the truth of the religion of Jesus? Is there none so powerful? Yes, there is a weapon, before whose potency infidelity cannot stand—before whose splendour skepticism must forever vanish; and before whose reaches the most philosophical stupidity cannot remain unfeeling. It is a weapon, which can never be wrested from the hands, nor turned against him who wields it; but is driven home to the heart and conscience of every unbeliever with the poignancy of a two edged dagger, and with the force of those arrows which deeply drink the blood of their victim, and is more severely felt than the lash of the scorpion. Is this weapon philosophical speculation? No, that confirms him. Is it carnal reasoning? No, that is his delight. Is it logical and metaphysical discussion? Our answer must be in the negative, for this is supplying pillars to uphold his shattered fabric. Is it the display of knowledge, the array of argument, or the high pretensions and professions of christians? The reply must be in the negative, for weapons so fragile can never be wielded to advantage. What is it then? I answer, a holy life—a life conformed to the precepts of the gospel, and corresponding with our professions—a life witnessing the purity and excellency of the doctrines taught by Christ, and the spirit and zeal of the Apostles and primitive Christians. This will seal in perpetual silence the lips of the caviling infidel, and confine his serpent tongue. Therefore, as long as the majority of christians live, as they do at present, infidelity will make its appearance. For when the skeptic can retort upon the christian, and justly tell him, his life contradicts his profession and reasoning, all attempts to convince or refute him, will appear the effect of party spirit, rather than a sincere and unshaken belief in the christian religion. When he sees the christian deeply engaged in the affairs of this world, seeking its wealth, its honours, distinctions, and amusements, and manifesting less desire and zeal for the promulgation of the truth, than he does for the spread of his impure sentiments; can he believe the christian feels the power of the truth he proclaims? and if he does not, will he not think there is a contradiction between his profession and practice? If you present arguments in favour of your belief, he will say, "View your own life; can you believe there is any truth in religion, and live in this manner? If the importance is so great, and the consequence so awful, why do you not feel its weight more, and manifest more zeal and engagedness? If the subject is so momentous, why is not the whole christian world awake, active and zealous in the cause of that religion, which they professedly love?" Are not these interrogations sufficient to strike dumb the tongue of the christian? Why then is there so much slothfulness and inactivity among the followers of Christ? When the christian world was almost entirely asleep, then did infidelity triumph; but when christians began to live like christians, and manifest the primitive spirit of religion, then skepticism retired and veiled its deformity. This poisonous plant is nourished by the careless and inconsistent walk of the professed friends of Christ. Is not this enough to arouse the feelings, melt the hearts, and draw forth the tears of every sincere disciple of Christ?

Hence, let the church arise and shine forth in her primitive splendour, and show forth the primitive spirit of the gospel, and infidelity and skepticism will retire from our world.

Princeton, Aug. 1823.

VERITAS.

THE CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 13, 1823.

NOTICE.—The Office of the Christian Secretary will

be removed to the corner of State and Main Streets, a few rods South of the State House.

WESTFIELD BAPTIST ASSOCIATION.

The Westfield Baptist Association, held their annual meeting at Becket, Mass. on the 3d and 4th inst. Introductory sermon by brother T. Rand, of West Springfield. The letters from the churches were interesting; some of which brought pleasing tidings of the displays of grace in the conversion of sinners. The churches of Chesterfield, Westfield, Springfield, and Windsor, have received much increase. To the sixteen churches composing this association, 163 have been added by baptism, within the year past; and their total number of members is 1258.

Twelve of the churches have pastors; and not one is entirely destitute of preaching. A meeting is appointed to be holden with the second church in West Springfield, on the second Tuesday in November next, to organize a Missionary Society, in the vicinity of this association. The present session has been interesting, solemn, and profitable; and the spirit of love and zeal has been evinced in all their deliberations.

ORDINATION.

The Ordination of the Rev. PETER LUDLOW, jun. Pastor of the Second Baptist Church in Providence, took place on the 28th ult. Ordaining Council—Rev. Dr. Gano, Rev. Dr. Rodgers, Rev. Messrs. Benedict, Gam-mell, Cushman, Hall, Welsh, Wilson, Shurtliff, and Branch.

MARRIED.

At New London, Mr. John Danforth, merchant, to Miss Caroline B. Prentiss, daughter of Capt. John Prentiss. At Wethersfield, Mr. Tilley Merrick, jun. of Albany, (N. Y.) to Miss Mary C. Morse, formerly of Westfield, Mass.

At Huntington, Mr. Sheldon Blackman, to Miss Pamela Blackman.

At Newtown, Mr. William Lawrence, to Miss Julia Botsford.

At Brookfield, Dr. Arza Canfield, to Miss Harriet Chamberlain.

At New Haven, Mr. George Colly, to Miss Jane Heald. Mr. Oliver Sage, to Miss Sarah M. Lewis.

At East-Haddam, Mr. Samuel Norton, to Miss Servira Chapman.

At Hebron, Mr. William N. Clark, of Charleston, (R. I.) to Miss Eunice H. Thompson, of Montville.

DIED.

In this city, Mrs. Caldwell, relict of Mr. George Caldwell, aged 84. Miss Hepzibah Sanford, aged 48, daughter of the late Mr. Thomas Sanford.

At East-Haddam, Mr. Edmund G. Rawson, aged 84. Mrs. Jane Burns, relict of Mr. Thomas Burns.

At Ashville, (N. C.) Mr. Ralph Tracy, aged 24, son of Mr. Gamaliel R. Tracy, of Colchester, Con.

At Marietta, Ohio, Gen. Rufus Putnam.

At New London, Mr. Edward Lewis, of Norwich, aged 30.

At Lyme, July 20th, Mrs. Rhoda Brooks, aged 81, wife of Mr. Samuel Brooks; on the 20th ult. Mr. Samuel Brooks, aged 88.

At Groton, widow B. Gallup, relict of Mr. Benadam Gallup, aged 80.

At Trumbull, Mr. Abraham Peet, aged 73.

At Washington, Col. William Cogswell, aged 54.

At Branford, Mrs. Betsey Palmer, aged 40, relict of Mr. Justus Palmer.

In Wethersfield, on the 7th inst. Mr. SIMEON FRANCIS, Deacon of the Baptist Church, aged 53 years. His sickness was long and painful; yet he did not repine at the dealings of Providence. When he saw his end rapidly approaching, his confidence in his God was unshaken—his soul was calm as he surveyed the scene before him, and while sufficient strength continued, he frequently said,

"Dear Lord, I give myself to thee,
'Tis all that I can do."

The last words he uttered were "I long to be gone," and in this situation of mind, he calmly retired from the toils and trials of the world. His loss is deeply felt by his family, by an extensive circle of friends, and by the Church of God.

There's not a sight to mortals given,
Or one on which the blest in heaven,
Can look, with feelings more divine,
More holy, tranquil, and sublime,
Than when the saint in triumph yields his breath,
And lies enshrouded on the bed of death.

ORIGINAL.

TO A FRIEND.

"Mary hath chosen that good part which shall not be taken away from her."

Choose not your portion in this world below,
Obey the voice of reason, and be wise,
Religion choose, and it will sure bestow,
Not this world's good, but treasures in the skies:
Evil and few must be our days on earth;
Life is a journey through a "vale of tears,"
If we possess the wealth of worlds at death,
All is not able to dispel our fears.

Life's precious morning is already gone,
And fast the shades of night are coming on,
May heaven's high Sovereign guide us to life's close,
Be our defence, and conquer all our foes;
Enrich our hearts with faith, and hope, and love,
Receive us, then, to dwell with him above,
There the bright Cherub and the Seraph rove.

F.

SUMMARY.

The intelligence received some time since at Boston by a vessel from Africa, respecting the Colony of Free People of Colour from this country, has been essentially contradicted by a later arrival at Baltimore. The National Intelligencer of Sept. 4th, contains some short extracts of letters from Dr. Ayres, principal agent of the Society at the colony. At the time of writing them, Dr. Ayres himself was sick, and therefore not able to give a particular statement of facts. From what he does say, however, we are led to form the conclusion, that thus far the affairs of the colony have not met with much success. He declares his intention of adopting more energetic measures for the future regulation of the colony; a circumstance which, when connected with the few facts he discloses, impresses us strongly with the conviction that the colony can never be managed without a greater force than a mere voluntary association. "I find," says he, "the morals of our young men have suffered much in consequence of suffering the natives to build some huts and introduce their women. I have broken up the houses, forbade them to come, have a guard set to shoot any one seen after dark on our side. Nothing but the most energetic measures will answer. If I live, such as are necessary shall be applied."

"I wish you to have an agent ready, in case I should not live. Whatever you do, I charge you to send a man of business, and one who knows how to command, or your colony is done."—N. Y. D. Adv.

HAVANNA, Aug. 19.

"There has been a most diabolical conspiracy discovered, the ringleaders of which were taken yesterday. The intention was to upset the present government, to accomplish which, the negroes and mulattoes were to act their part, and horrid to relate, the Negroes were to commence on Saturday night last in a general massacre of their masters, and said negroes were to be known by having a black ribband in the bosom of their shirts; one of the conspirators became alarmed about two hours before the fatal blow was to be struck, and requested to see the Governor, who was in bed. After being examined, and no arms found about his person, he was admitted into the governor's room, where he disclosed the intended affair, stating that the governor had but one hour to save the city from being crimsoned with the blood of its citizens."

Martial law is in full force; however, at present, tranquillity prevails; 200 persons have been arrested, and are now in confinement.

The Press in Germany.—The committee of the German Diet, who act as censors over the press, has denounced to the Assembly another political paper called the *Universal Political Annals*, edited by M. Cotta. The greatest alarm appears to prevail in Germany regarding the press, and such is the severity of the laws of the Diet to control free discussions, that those papers which are allowed to be printed, are placed under the control of censors who suffer nothing to be inserted that has the remotest tendency to acquaint the people with the true state of affairs.

Sandwich Islands.—A vessel has arrived at Boston which left the Sandwich islands on the 21st of March. Mr. Chamberlain and his family came passengers. The missionaries were in good health, and the affairs of the mission prosperous.

More Spanish Captures.—The schr. Mosquito, Tefft, from the Spanish Coast, of and for New York, and the schr. Freemason, Rogers, from Curacao for Baltimore, have been captured by a Spanish privateer, and ordered for Porto Rico. The particulars, so far as known, are reported by Capt. Smith of the brig Gleaner.

Convicts.—The Antelope troop ship at Chatham, is ordered to be fitted for the reception of three hundred convicts, who are to proceed to Bermuda, to be employed at that settlement. It is supposed in future a number of the convicts will be sent annually to that place.

The editors of the N. Y. Daily Advertiser have received Paris papers to the 31st July,—from which the following summary is given:—

Corunna and Santona are besieged; but the former place has offered a powerful and bloody resistance to the French troops, and promises to hold out to the last dismantled.

Lorca has been entered by the French; but it is said to have been first evacuated.

Barcelona is only nominally besieged; and General Mina has so far recovered from his indisposition as to have made one of his characteristic secret excursions, attended only by a servant, and returned uninjured and unsuspected.

From appearances there is no reason to doubt of Bal-lasteros' fidelity to the constitution.

The convent of the Holy Spirit at Madrid, near the lodgings of the Duke of Angouleme, has been burnt to the ground. It was while his royal highness was attend-

ing mass in the chapel belonging to the convent that the fire was discovered, and is supposed to have been burnt by an incendiary.

Great disorder and alarm prevail in Madrid. The monks barricade their cells at night.

Constitutional guerillas have increased in Castile, and the movements of the Empecinado, together with the agitation prevailing in Valladolid, and some parts of Old Castile, have a serious aspect.

Old Castile is protected only by a very small and ill armed force.

Great quantities of balls and shells are shipping at Bayonne for the siege of Cadiz.

It is said that the *Great Powers* have made diplomatic communications to the cabinets of Stockholm and Copenhagen, which were immediately complied with by the former, but have not yet been replied to by the latter.

The garrison of St. Sebastian made a sortie with 600 men, for the purpose of burning the faubourg St. Martin; during this attack, which lasted two hours, he was repulsed and the fire extinguished.

By a letter of the 26th of July, from the minister of foreign affairs to the ambassadors and ministers of the maritime powers. Ferrol and Corunna were declared to be in a state of blockade.

The town of Seu was still besieged. Ten bombs were thrown in on the 15th.

Thirty-two persons had been arrested in Madrid in consequence of the burning of the convent on the 20th. It is said that the Empecinado was preparing to march to that city in order to take advantage of that catastrophe, but had changed his resolution on perceiving that the plot had failed.

As the first measure for security, the Regency have ordered that all the volunteer militia, and all secularised monks who have taken refuge in Madrid, shall leave the city immediately.

M. Richemond des Bassins, brother-in-law of M. de Villele, was taken prisoner by a Spanish privateer, on his passage from India, and carried into Corunna. He has since embarked for France, in a vessel containing also the wife of Gen. Quiroga.

It is reported that Portugal has proposed to form an alliance defensive and offensive, with the Madrid Regency, and that she is to send some forces under the command of Prince Don Miguel.

AGENTS

FOR THE CHRISTIAN SECRETARY.

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Rev. Ebenezer Loomis, jun. New London.
Mr. Jacob Roberts, Middletown.
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Rev. Jonathan Goodwin, Mansfield.
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John Turner, Esq. Colchester.
Rev. William Palmer, Colchester.
Deacon Isaac Story, Norwich.
Rev. Levi Meech, near Preston City.
Samuel Chapman, Esq. Mill Town, North Stonington.
Rev. Asher Miner, North Stonington.
Deacon Elnathan Fellows, Stonington Borough.
Rev. John G. Wightman, Groton.
Rev. Roswell Burrows, Groton.
Rev. Edward R. Warren, Waterford.
Rev. Francis Darrow, do.
Peter Comstock, Esq. do.
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Rev. G. W. Appleton, Sterling.
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Rev. Alvin Bennett, South Wilbraham, Mass.
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